apparently stable but yet transient structures of the-
physical consciousness, so the Self develops out of
a state of massed consciousness its subjective and
its objective cosmic experience. But the waking
state is not a true waking from this original and
causal sleep; it is only a full emergence into
a gross external and objective sense of the positive
reality of objects of consciousness as opposed
to the subtle subjective dream-awareness of those
objects: the true waking is a withdrawal from both
objective and subjective consciousness and from the
massed causal Intelligence into the superconscience
superior to all consciousness; for all consciousness
and all unconsciousness is Maya. Here, we may
say, Maya is real because it is the self's experience
of the Self, something of the self enters into it, is.
affected by its happenings because it accepts them,
believes in them, they are to it real experiences,,
creations out of its conscious being; but it is unreal
because it is a sleep state, a dream state, an
eventually transient waking state, not the true
status of the superconscient Reality. Here there is.
no actual dichotomy of being itself, but there is a
multiplicity of status of the one Being;
there is no-

original dual consciousness implying a Will in the
Uncreated to create illusory things out of non-
existence, but there is One Being in states of
superconscience and consciousness each with its
own nature of self-experience. But the lower states,,
although they have a reality, are yet qualified by a
building and seeing of subjective self-constructions.